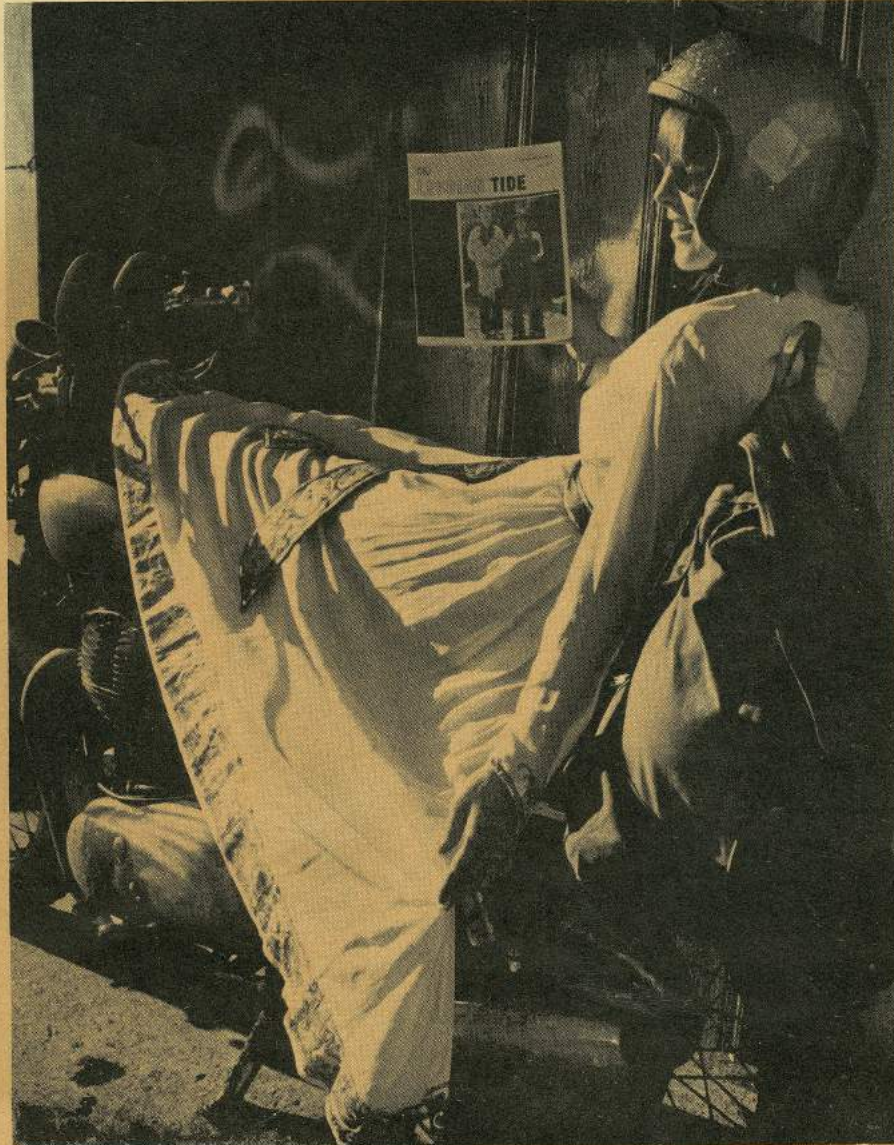


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THE TIDE

A FEMINIST PUBLICATION, WRITTEN BY AND FOR THE RISING TIDE OF WOMEN TODAY



**The Tide Has Something
for Everybody**

THE TIDE

VOLUME 3, NUMBER 7

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The opinions expressed in this magazine are not necessarily those of the Tide Collective.

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THE TIDE COLLECTIVE

ADVERTISING

Aleida
Connie
Jeanne Cordova
D.B.
Rita A. Goldberger
Melissa

ART

Joy
Kitty
Maggie

CIRCULATION

Barbara Gehrke
Susan Kuhnner
Kay Stevens

CORRESPONDENCE

Denise Fox

EDITORIAL

Aleida
Alice Bloch
Jeanne Cordova
Country
Rita A. Goldberger
Peggy Kimball
Barbara McLean
Nancy
Sudi

FINANCE, COLLECTIONS & FUNDRAISING

Ana
Connie
Country
Pat Greene
Mickey

PRODUCTION

Rita A. Goldberger
Jan Lydon
Mae
Marg
Marguerite
Sudi
Tyler

New York Coordinator: Karla Jay

Front Cover: Berkeley sister, Fran Tornabone, acting out dyke-princess fantasy

Graphics Credits: page 11, Kitty Helms; pages 9, 10, 14, 15, 16, 20 and 24, Maggie

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FROM US

As you have probably noticed, the name of this magazine has been changed to *The Tide*, the word Lesbian being dropped from the title. This decision did not come easily or hastily. Some of us still oppose the change, and many more of us have doubts. We would like to explain to you, our readers, contributors, supporters, and sisters, why this decision was made. We welcome all letters of response.

The Tide (as it has always been known to many women) began publication two and a half years ago, and from the beginning we knew the name *Lesbian Tide* hindered us. Many women told us they were afraid to subscribe for fear someone would see the magazine around their house or the brown envelope would come open and the mail carrier would see it. A sister, who is now on the editorial board of *The Tide* related her first experience at buying the magazine. She saw it in a bookstore and wanted to read it, but could not bring herself to walk up to the salesclerk and buy it. She went back four times, trying to get up the nerve, and finally when she did buy it, she had to buy six other items to cover up the magazine, hoping the clerk would not "notice" it among everything else. We wonder about all the sisters who might never get up the nerve to buy it.

We feel the content of *The Tide* is very important and should be read by as many sisters as possible. Having the word "Lesbian" on the cover frightened many women. And even more women never got the chance to decide for themselves whether to buy it because most bars, bookstores, and newsstands would not carry a magazine called *The Lesbian Tide*. Even most of the places that carry *The Advocate* (a gay men's newspaper) refused to put *The Lesbian Tide* on display. We felt we were defeating our own purposes if, no matter how good a magazine we tried to put out, few women ever got to see it just because of the cover.

Another point considered was the financial problem. We did not publish our regular February issue so that we could reorganize our finances. Advertising and sustainers (monthly contributors), with much effort and time, have begun to pull in the needed money. During the month of February, however, old experiences continued of people not wanting to advertise in a publication called *The Lesbian Tide*, even though they advertise in other gay publications. This potential loss of revenue,

coupled with potential losses in distribution income means a lot to our magazine's survival.

The Lesbian community rallied behind us in our financial stress, and for this we are very grateful. Many of us now feel the magazine could survive financially without a name change, and for this reason, the money problem did not enter heavily into consideration. The final reason our decision was made was the potential of reaching many more sisters.

Many questions still remain unanswered for some of us. Is changing the name "going back into the closet?" Many of us feel not. Many Lesbians are in the closet for very good reasons: jobs, family, and homes. The goal of the Lesbian movement is to help bring them out, and in a way that doesn't cause them to lose everything they have now, and are hiding to keep. Some sisters of the collective consider that being able to buy and read *The Lesbian Tide* should be a goal that women should strive to reach, an indication of reaching a certain point of personal liberation. Others feel that the *Tide* should not wait around until sisters are together enough to pick it up, but should help them to come out.

The main fear that still comes up is that of a content change. All of us WITHOUT EXCEPTION oppose any content change. But many of us keep asking, "When does the compromising stop?" If people are afraid of "Lesbian" on the cover, do we have to take it out of the inside? Will we have to tone down our articles? Will an expanding readership have different needs and make different demands on the magazine? Will *The Tide* be able to speak for all Lesbians, or even try? The answer to all these questions is "no." There will not be a change. *The Tide* will never feel it can speak to all Lesbians, but we feel that *The Tide* has much to offer many, many women who cannot get it, either because they are afraid to buy it, or because no one in their area will sell it.

The question of the effect of having "Lesbian" on the cover is not easily answered. Even if a woman is afraid to buy *The Lesbian Tide*, does she feel good just to see that someone is proud to say it boldly? Perhaps so. We all feel like we are giving up a part of ourselves by removing "Lesbian" from the cover.

As for the new name, that also did not come easily. Many were proposed. "The Glass Closet." "Women for Women." "Sister-Love." "The Rising Tide." "The Raging Tide." "The Sapphic Tide." Most

of us wanted to keep "Tide" in the name for continuity. We are known as The Tide Collective, and the magazine as *The Tide*. We kept searching for an adjective to put before "Tide," but we could find none we liked. When "The Tide" was suggested, by itself, we discussed it and one woman finally said, "It sounds like it's missing a word." Another sister replied, "The word it's missing is 'Lesbian'."

We feel that if we can't keep "Lesbian on the cover, we will make up for it by what we put inside. Stay with us sisters and help us with your suggestions to keep *The Tide* the kind of magazine you want to read.

In love,
The Tide Collective ▲

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THE COVER OF THE LESBIAN TIDE

Y'see, my sisters are movin'
And what we do is groovin'
To spread the word to others to arise.

So that freedom is forthcoming
This is the tune I'll be humming
'Cause we're rapidly growing in size.

We walk proudly 'cause we know
That the time has come to show
That the story has another side.

So we're gonna make it better
'Cause you gotta be together
To be written up in Lesbian Tide.

Chorus:

Gonna get my picture on the cover
Wouldn't want it on any other
Gonna see me find my place
On the cover of
The Lesbian Tide.

lyrics by Karen Messer



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CALLING ALL WOMEN FOR WEED!

OR

HOW TO UPROOT THE CALIFORNIA WEED LAWS!

by sudi, friend of maryjane

*Women for Weed
Dykes for Dope
Hippies for Highs
Kids for Lids
Gays for Grass
(or) Gays for Jays
Mothers for Maryjane
Lesbians for Love-Weed
Hookers for Hits
Heads for Hemp
Radicals for Reefer
People for Pot
Folks for Tokes*

These are a few of the "high cries" that have come out of the heads of weed-lovers in preparing our contribution to the right-to-reefer movement. Over the past few months, supporters of the California Marijuana Initiative have gathered signatures of hundreds of thousands of voters, in hopes of putting a REEFERENDUM on the November '74 state ballot so that freedom-loving people can vote to take the crime out of marijuana.

On the first reeferendum--November of '72--2.7 million or over 33% of all Californians (including a majority vote in San Francisco & Berkeley) voted for "decriminalization." That was almost as many votes as McGovern got. Next time around, especially with women's active, conscious participation, the yes-vote can be significantly higher. IF ENUFF WOMEN SAY SO, THE GRASS LAWS WILL GO!

These are the rights we can win with the passage of the California Marijuana Decriminalization Act (M.D.A.): (1) private use of marijuana (at home, parties, etc.); (2) possession or transportation of marijuana for personal use; (3) cultivation for personal use; (4) public use where the local government okays it. All these activities will become *legal* when a majority of Californians become conscious that FREEDOM is the issue & vote "yes" for a basic civil liberty.

When we talk about the right to turn on we're talking about the issue of freedom. A 1440 B.C. Indian religious text called Atharva Veda refers to marijuana as 1 of the 5 kinds of herbs worshipped ceremonially "for freedom from distress." One of the most basic slogans to come out of the California Marijuana Initiative in '72 was

FREEDOM IS THE ISSUE.

Female Oppression, Humanism & Turning On

There's connections between WOMEN & WEED, based in the concept of freedom & the struggle to control our own lives & bodies.

For thousands of years, a male-dominated society, based on anti-humanist principles, has kept the female majority down. We are the unfree sex.

The same government that busts weed-lovers, gay-lovers, & professional lovers for "victimless crimes" is the same few men that keep all women in an inferior position. The many hundreds of millions of \$s spent each year to bust victimless "criminals" could better be spent helping create the conditions by which women will finally be freed. (Building a national network of adequate child-care facilities to

care for *society's* children & extensive research on safe & effective contraceptive methods are 2 obvious means toward women, the enslaved sex, gaining greater control over our lives.)

Instead, the womenfolk have been allowed a single isolated spot on earth -- the home (yep, that good ole nuclear family) -- to do "our" "natural" thing in. As a result of our main functions of bearing & rearing children, we have spent most of our lives, over centuries, caring for other people, primarily as mothers, lovers, & wives.

The forcing of such rigid roles on women is a primary source of our oppression. At the same time, these roles of mother & wife have developed in women, as a group, a more love-oriented nature. This has produced in women a deeper sensitivity to humanism, to the needs of all human beings. Since the "Fall of Eve," men have been more power-oriented, especially those men who actually had some power. They then passed on their power-orientation, along with some special privileges, to all other men.

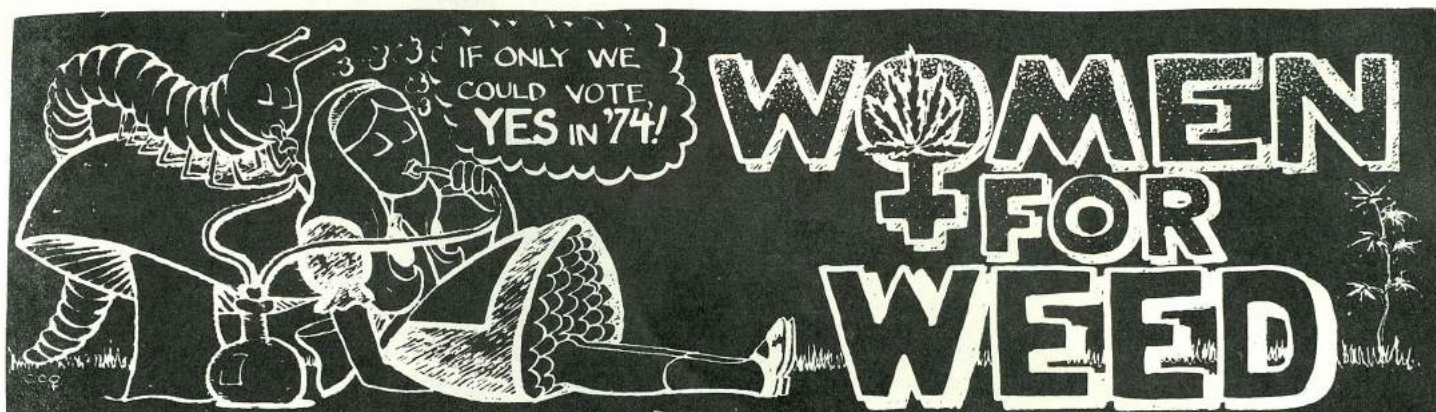
culture, or woman-identified culture.

With the revival of feminism over the last decade, women are discovering & developing our collective nature. After centuries of confinement, women are coming out.

Women are *turning off* on such macho trips as war, greed, intolerance, & oppression.

Instead, world watch us! WOMEN ARE TURNING ON! We are turning on to our own needs & our own futures. We are turning on to our own needs & our own futures. We are turning on to women's ideas--as well as to loving women. We are turning on to the pleasure & sensual enjoyment we've always been denied the right to fully experience. We are turning on to our bodies, to our sisters, to our herstory, & to ourselves. And we are turning on to weed!

Millions of women are turning on to weed as one of the many ways by which we are learning to express ourselves &, through self-expression, beginning to develop pride in ourselves. When we say, "try it, u'll like it," we mean "try a little pleasure, u'll like it."



In our sexist, racist, ageist, class-divided, ego-tripping, war-making civilization, the loving nature of women is "subversive." So women's nature is suppressed.

The humanist point of view--a central part of the female character--is, to my mind, the basis for the feminist point of view today, especially as it has developed in the 2nd wave of feminism. Our over-all emphasis has been on developing, in a conscious way, the many dimensions of the female personality, slowly relating them to the society as a whole, slowly making the transition to a collective women's culture. The development of our consciousness, our self-confidence, & our potential in general has been so thwarted for centuries that coming out of ourselves as free women is a long, pains-taking process. This process--& the products of this collective female effort--we are beginning to refer to as feminist

We mean, "try a little tenderness." We mean, "spress yourself!" We mean, "what we *need* is love."

Fun (& that covers a whole lot of territory), by straight standards, is one of the most subversive things on earth. But fun-lovin' times are here, hopefully, to stay. Puritanism--a repressive love-ethic & life-style--is losing its hold on all of us. Good riddance to all those anti-nature taboos!

The alternative--a turned-on life style--has much to offer women & can mean many things to different women. Woman-identified & weed-identified women are examples of turned-on life-styles; both are turned on to a new mood in society & to changes we're consciously creating. A Lesbian life-style is another example. Lesbianism is being turned on to women, to loving women, & to the greater sense of equality that exists among women (that is missing, in general, with men).

Straight society's imposed roles & sterile values are dehumanizing. Grass, as a consciousness-expander, will prove to be a real force in helping to free women from the subtle but thoroughly pervasive forms of authoritarianism that have been laid down on all of us.

Women have a head start in understanding the politics of pot, because what the straight state is doing to weed-lovers is the same thing the Man has been doing to women for so long. The marijuana legalization movement can learn a lot from the abortion movement, which won legality for another victimless "crime." The concepts of self-determination, of the right to privacy, to the "pursuit of happiness," & of freedom from unwanted Puritan morals--these concepts are very familiar to any woman who has ever needed an abortion, walked a lonely street, turned a trick, had children out of marriage, loved another woman, or tried to play baseball with the local Little League.

Both WOMEN & WEED are life-affirming. Patriarchal society is on a death trip.

Both WOMEN & WEED represent the humanization & naturalization of life. The patriarchy historically has stood for the dehumanization of life.

Both WOMEN & WEED are common allies--both are out to end the control the patriarchy has over all our lives. Anything WOMEN & WEED can do to make the pleasure-repressive patriarchy more vulnerable is a victory for all women, & ultimately for all human beings.

The analogies don't stop with women & weed. Lesbian sisters may want to think in terms of what we share in common with heads & all women & all other gays--we share a common struggle to control our own lives & bodies (including the right to choose what & who we take into them!). The straight state imposes its puritanical authority on us all--with laws against gay love, grass, "indecent" exposure, hetero love without marriage, "obscenity," young love, prostitution, & abortion (until recently, at least in the USA), for instance. We will struggle--& in a more united & effective way if we recognize what our struggles have in common--against that authority until we are entirely free from it.

♀ ♀ ♀ ♀

These are a few parallels between the state's laws against gay love & against grass:

- (1) **REPRESSION:** The fun-loving healthy activity of both gays & heads is arbitrarily banned by the Republicans,

Democrats, Wall Street, Harvard, the New York Times, Billy Graham, the Pope, the Pentagon, the police, & the patriarchy in general.

- (2) **CULTURAL RADICALIZATION:** Questions raised by the suppression of gay love & marijuana--& our common struggle against it--reflect the cultural radicalization of the 60's & 70's (a hint of the coming cultural revolution).

- (3) **POLITICAL RADICALIZATION:** The movements to repeal laws against marijuana, gay love, prostitution, & abortion are sister movements within the liberation struggles of our generation.

- (4) **SEXUAL (EROTIC) RADICALIZATION:** All these sister movements are motivated in some basic way by anti-authoritarianism, anti-puritanical sentiment, & our desire for control over all our erotic activity.

- (5) **PURITANISM:** Straight society's attitude toward gay love & marijuana is anti-pleasure. Such goodies as fun & sensuality are anti-straight, liberating experiences. Whatever stimulates self-expression & sensitivity thru cultivation of the senses (& of the appropriate soil) is a step in the direction toward liberation & away from repression. We might call that "headonism."

- (6) **MASS VIOLATION:** The anti-grass & anti-gay laws each have an estimated 30,000,000 violators in the USA. Those laws are largely unenforceable. This is because the need for these forms of pleasure is so great that many thousands of gays & heads take all kinds of risks (including a stint in stir) to experience their particular brand of self-expression.

- (7) **"STRAIGHT":** Gays use the word "straight" to refer to our oppressors; heads use the same word, in the same way. Conservative, old-fashioned, intolerant, traditionalist, & anti-humanist are other words we

Continued on Page 20

LESBIAN HOTLINE

A DAY IN THE LIFE OF A LESBIAN COUNSELLOR

The hotline rings, and I answer with "3848." The voice at the other end is hesitant -- "I got your number from the Women's Center in New York." "Yes, that's good," I respond -- "What can I do for you?" The woman on the other end sounds relieved - obviously she has reached the right party. She is 29, separated from her husband and has a small child. She has recently read LESBIAN WOMAN and she needs desperately to talk to someone. I tell her that she is talking to a Lesbian Counsellor and that I'd be happy to talk to her now, or later.

She wants to talk now. She tells me of early feelings of attraction to women; of getting a child, and of never feeling "right" the entire time she was married. She never really understood what was troubling her, because she had this picture of a Lesbian as a tomboy-type who could never attract men, so in the end had to settle for a woman out of desperation, and the picture did not fit her at all.

She is so happy and relieved to finally have found SOMEONE who understands where she is coming from, she is almost too overcome to talk.

The first thing I tell her is that she is not alone -- far from it. This reassures her. I tell her that the majority of women writing me or calling us are, indeed, married women in their late 20's, or older, with children. I tell her that her story is so "typical" that I could almost make a record of it and play it for women who seek our help, just by changing the names. She now knows she is not alone -- that she has found her sisters who are willing to help her. But it took years of unhappiness until realization, and weeks or months of frantic searching for us, to bring her to the place she is in today!

Sisters! It can no longer be. This situation cannot continue indefinitely. We must move heaven and earth to end this hell for so many of us. We need to make sure that women "coming out" know where to find us. And we -- especially those of us who are mothers -- must insist that our children are taught a proper sex education course, so that women who are women-oriented will not have to go through what this sister did -- that they will know early-on where their preference lies, and that they will have the support to be able to LIVE that preference right off.

Julie

WOMEN'S DEFENSE COMMITTEE

The Woman's Defense Committee is a recently formed organization in Los Angeles whose purpose is to support feminist and Lesbian sisters in their court battles. Presently, it is working on two cases. One is that of Lynda Chaffin, a Lesbian who recently lost custody of her children to her parents on the grounds that she is a Lesbian. The judge was hostile to her and wouldn't even let the children, ages 11 and 14, testify. They both very much want to stay with their mother, and the judge did not want that to go into the court record. The other case is that of Marie Nunes, who lost her security clearance on the grounds that she is a Lesbian. She may be one of the few people who has papers, issued by the government, stating in black and white that she is a "pervert."

The Committee's two purposes are to raise funds for these women's legal defense, and to build community support behind the cases. A Lesbian Sing-In is being planned as a fundraiser-publicity campaign in April. Money has already started to come in: one sister sent in a check for a hundred dollars. Sisters who can work on the committee are needed, as well as money. Women wishing to volunteer time, money, or suggestions should write to: The Women's Defense Committee, 373 No. Western, Los Angeles, California, 90004, or call Rita at (213) 384-9903. Checks should be made payable to the Women's Defense Committee.

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NEW YEAR

by Aleida Rodriguez

*and they break
my little bubbles
with wet kisses
and hand come-ons
on the dance floor
and they tell me who plays butch
and who plays femme
and they tell it
like it is
and the world
is a catholic mass
of perversions
and i blush
in the dark
— glad that it's dark
when they tell me
god wears leather garters
and here i am
just an innocent
catholic girl
who just happens
to like girls
and they tell me
that's not enough.*

HOLLY-BIZ—"HELL NO!"

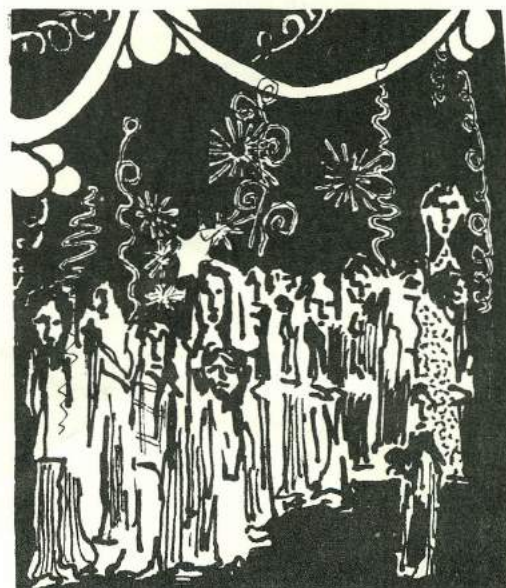
GAY MARCHERS SOCK HOLLYWOOD WHERE IT HURTS

A gayly spirited crowd of 250-300 Los Angeles gay sisters and brothers joined together on February 22nd to protest a new wave of police harassment of gays in Hollywood and to announce a future boycott of all Hollywood businesses. Steady chants of "G-A-Y P-R-I-D-E," "GET THE VICE OUT OF THE VICE SQUAD" and "HELL NO! WE WON'T GO" were heard up and down Hollywood Boulevard all the way to the Hollywood Precinct Station.

The "HELL NO!" chant refers to the marcher's outrage at a petition, recently circulated and signed by several Hollywood business people, to get the gay "elements" - who are "hurting business" - out of Hollywood. As one gay cousin put it, "They want to get rid of us. So we're going to show them what it would be like without us!"

Media coverage was extensive, even favorable. We hear that one NBC reporter phoned Morris Kight of the Los Angeles Gay Community Services Center to tell him "it was one of the most beautiful demonstrations I've ever seen."

Another march is set for March 7th to initiate the boycott, which is set for March 8-9. ▲

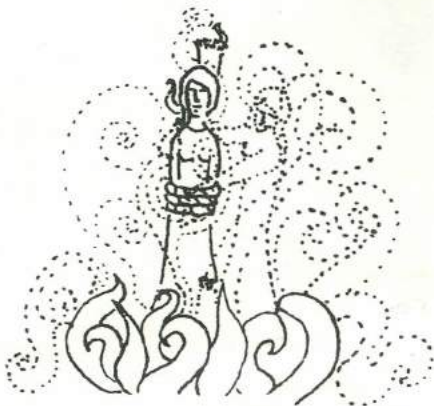


Would You Buy A Used Sermon From This Man?



(In his column, "My Answer," Billy Graham denounced Lesbians. Reverend Freda Smith, of the Metropolitan Community Church, has written a response, as a feminist, a Lesbian, and a minister.)

I am a girl, and I love another girl! I am worried about my Christian life, however. My attention has been called to 1 Corinthians 6:9. Please help—as we are very concerned. M.D.



First, let's get the text of that reference from Paul. He wrote, "Make no mistake: no fornicator or idolator, none who are guilty either of adultery or of homosexual perversion . . . will possess the kingdom of God." These classes of sins were especially prevalent at Corinth, where impurity of mind and body was typical of the local Aphrodite cult.

Now all of these are developments of the same ungodly spirit of self-gratification. Today, the appeal to unrestricted sex and unlawful use of sex is felt everywhere. Experimentation in sexual perversions is admired.

But, let me say this loud and clear! We traffic in homosexuality at the peril of our spiritual welfare. Your affection for another of your own sex is misdirected, and will be judged by God's holy standards. You know such conduct would not have been tolerated a decade ago. Because morals have so eroded, however, it is now applauded. But you don't have to succumb to this insidious temptation. Said Paul in statement 13, "Sexual sin is never right."

Read on in that chapter. You will discover that the people guilty of such sin were converted — were regenerated by faith in Christ. Such reformation is possible for you. Seize it while there's still a chance.

by Billy Graham

AN OPEN LETTER TO BILLY GRAHAM

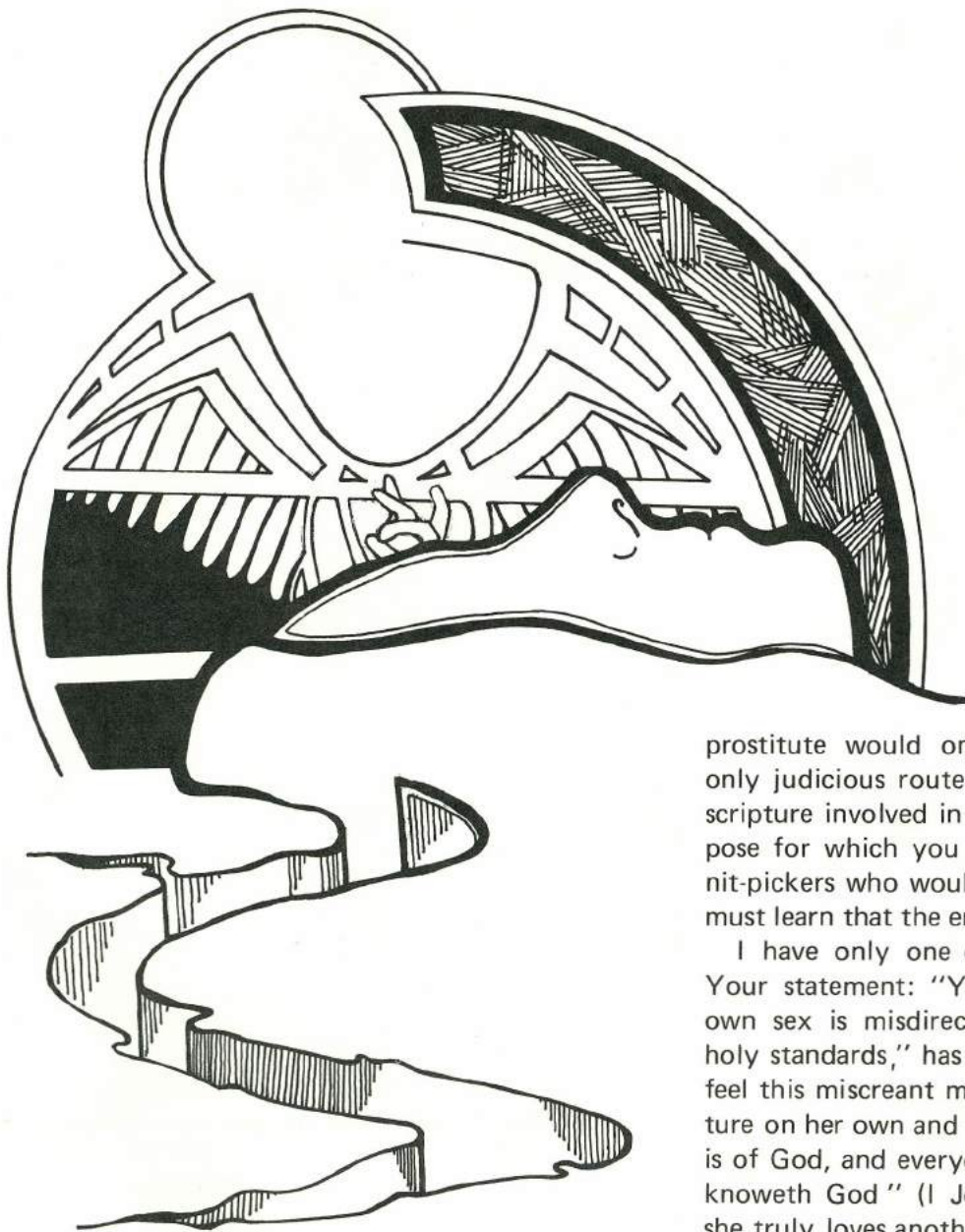
Dear Bill,

It is with great interest that I read your column *Answer* to my Christian sister concerning her love for another girl.

Of course you are right! We realize that the writers of the Gospels were incredibly naive about the true nature of humanity when they quote Jesus as being of the persuasion that we *should* love one another.

Or take the ludicrous statement: "God is Love," (1 John 4:8) . . . in an enlightened age such as ours which affirms that the true Fruits of the Spirit are Profit and Gain acquired and secured through warfare, we realize that such sentiment is more than dangerous. It is Sin Manifest! It attacks the very base of our established culture.

I applaud your courageous stand in striking down the ugly face of love wherever it should appear.



Now we both realize, there are some obstructionists who would object to your use of out-of-context misquoting of those four or five verses out of the mere 31,102 verses which the scripture contains to make your point. In fact, someone less enlightened than myself might take exception to your use of the phrase "homosexual perversion," to supplant the Authorized word, "effeminate":

"Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate . . . shall inherit the kingdom of God." (I Corinthians 6:9 KJV)

The need for your misuse of this scripture is apparent to me. I can see the inherent problems in advising this girl against being "effeminate," while going back to the original Greek word which defines a male temple

prostitute would only compound the situation. The only judicious route in this case is obfuscation of the scripture involved in order that it may best fit the purpose for which you feel it is needed. Those scriptural nit-pickers who would disagree with this line of thought must learn that the end always justifies the means!

I have only one deep concern about your *Answer*. Your statement: "Your affection for another of your own sex is misdirected, and will be judged by God's holy standards," has some serious loopholes. Don't you feel this miscreant might somehow delve into the scripture on her own and find adequate assurance that "Love is of God, and everyone that loveth is born of God, and knoweth God" (I John 4:7) and be persuaded that if she truly loves another individual in a caring and sharing way, and does not use this person only as an object of self-gratification, that she might not fear, but may instead, *welcome* God's judgment of the "affection"?

Goodness, we cannot allow this to happen. Rather we must warn her of the judgment of this world! We must, in our hearts, agree it is the world that judges and the world that condemns love . . . for the honor and the glory of the world.

We must not waver. We must equate Love with Sex, and Sex with Sin or we might wake up some morning and find our system dethroned and the kingdom of Love established in our place. I tremble at the thought.

Rev. Freda Smith
Elder, Universal Fellowship
Metropolitan Community Churches.

A BIT OF AMERICANA



by Richard Ruth

This past June, the Post Office put out an eight-cent commemorative stamp of Willa Cather for the 100th anniversary of her birth. Since I haven't followed stamp columns much since I dropped out of the Boy Scouts, I only realized it the other day, when I saw the man ahead of me in the stamp line get some and then excitedly asked for as many as I could get.

The reason I got so excited is that Willa Cather was a lesbian, and one doesn't see gay people very often on postage stamps. She was also a very famous American writer — her book *My Antonia* was the second "real book" I ever read, when I was in the sixth grade.

Willa Cather was born in Virginia but moved with her family to Nebraska when she was a child. Much of her writing is drawn from the experiences she had and the people she met growing up on the pioneer prairies.

She worked her way through college and developed her writing skills by writing trash for newspapers for next to no money. In 1899 she moved to Pittsburgh, where she was offered a job as editor of a small women's magazine.

It was there that she met her lover, Isabelle McClung. Isabelle's father was Judge McClung, a straight-laced old-fashioned conservative, who was responsible for giving the New York revolutionary Alexander Berkman the maximum sentence in that famous trial. Isabelle, however, rebelled against that. There was a huge family fight when Isabelle asked Willa to come live with her in her parents house:

"Isabelle McClung's parents at first wondered at the propriety of having Willa Cather come to reside in their household, though they welcomed her as their daughter's friend. The daughter promptly threatened to leave home if she could not have her way; her parents yielded."

The two women spent almost all of their time together.

"The two young women would forsake the family group soon after dinner, and evening after evening would go upstairs to the bedroom they shared to read together in quiet. This room was at the back of the house and its wide low windows gave on a downward slope across gardens and shade streets towards the Monongahela River and green hills rising beyond. There were no close neighbors to destroy their sense of privacy. Here the friends spent many happy and fruitful hours." *

When Isabelle married in 1916, Willa took it as a terrible blow, and the loss of her lover affected her work — for several months she couldn't write at all. However, Isabelle and Willa continued to see each other frequently and several times went on trips together. During this time, Willa lived with another "close friend," Edith Lewis.

The combination of Isabelle's death and the rise of fascism in 1938 depressed Willa greatly; in her diary she wrote, "There seems to be no future at all for people of my generation."

It is very hard to learn this kind of history; they certainly didn't tell me about it when I first read Willa Cather in sixth grade. In her will, Willa ordered all the correspondence between her and Isabelle, as well as several other sets of letters, burned — presumably because she realized that there would be no space in public life or literary history for a lesbian, even a Pulitzer Prize winning one. And in one of the most important biographies of Willa Cather, the paragraph that talks about her relation with Isabelle was cut off on the top. Much of what we know about Willa Cather comes not from her "official" male biographies, but from remembrances of friends, which it has taken much work from dedicated herstorians to uncover.

But it's neat to know that all that evidently slipped by the Post Office and that you can buy stamps with this wonderful woman's picture on them and send them to all your friends. Sure beats Dwight Eisenhower or the flag.

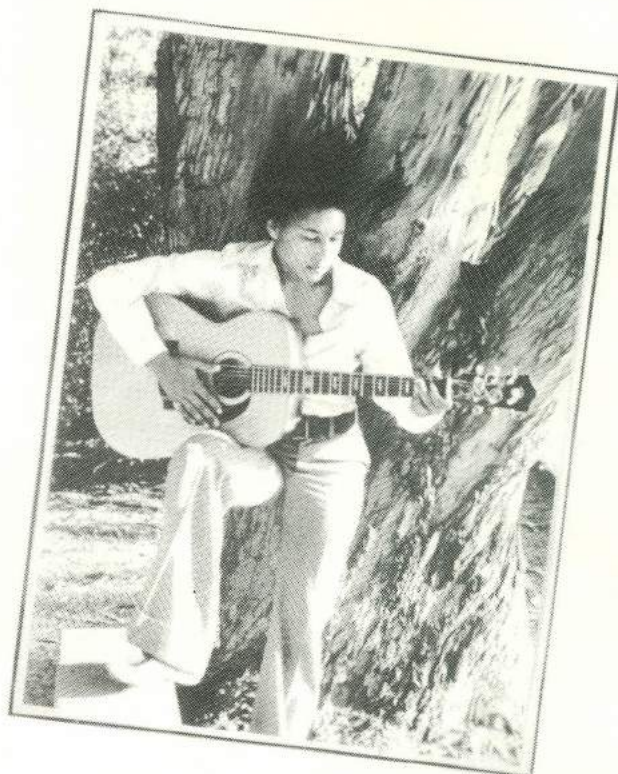
*Willa Cather: Her Life and Art, by James Woodress.

Reprint from the Gay Liberator, p. 11.

THE GREAT LESBIAN TALENT SHOW



Darlene Elias (Sweet Sue) and Jan Fields (Sweet Sue's dyke lover) save each other from Snidely Sneed in "The Farmer's Daughter"



Singer, Vickie Randle, of Woman Talent Productions, dedicated "TIME IN A BOTTLE" to all activist Lesbian sisters who work so hard in the movement that they don't have time to be Lesbians.



Composer-Singer-Pianist Margie Adam sings "I GOT A FURY"



"A Mother's Lament" (left to right) Pat Hanahan, Maureen Hicks, Susan Gluck and Ellen Broidy want to know . . . "WHAT'S THE MATTER WITH MY DAUGHTER?"

POEMS



California Rain

*Jailbreak in January
Earth smashes her harem chains
rises from her
pleasure-giving
smiling
supine passivity
to avenge her rape
and ours*

*Rain rattles on tin roofs
bones of our sisters
Splashing windows with tears
for the new-born year*

*Flooding streets
with women's blood
Blocking freeways
with mud
washed from graves*

*Angry clouds
hide California Sunshine
Icy waves
claw deserted beaches
Cold winds slash tropical palms
and hurl mountain bluffs
into green valleys*

*Will this storm
burst our dam of fear
unleashing our revolution
or will our sister fall
defeated again
retreating alone*

by Rita A. Goldberger

Untitled

*the women trudged down
the dusty road.
her shoulders ached under
the weight of her knapsack.*

*"i am a strong woman.
i can prove it--
just give me
one more defeat
to struggle up from."*

*another woman joined her on the road.
"hey, sister, stop takin' defeat."
"see ahead, look where you're going
you won't fall."*

*"oh, but you're wrong,"
she said/she was/she did
she proved her wrong
(and herself right)
by falling again.
"see?!!"
i am a strong, struggling woman . . ."*

*"yes. you are.
see?"
she punched
the burdened woman,
who fell again.*

for the last time.

by Kathy Lilith



And Another In Trimeter

A Sonnet In Praise Of Freedom ...

*You say: "I must be free, my love, to do this.
Don't cage me, don't control me, don't demand
Monogamy. My god, I've gone two years now
And not so much as held another hand.
Don't you know how much that says of how I love you?
In two dozen months before there'd always be
At least that many beds that I would lie in.
I love you--only you--but I am me.
She's separate from us; she doesn't touch us,
But I want her. You must let me be this free."
So I do, because I'd go through hell to keep you,
And make no mistake, it's hell that I now choose.
But hurry, love, before you find that freedom
Is another word for nothing left to lose.*

*My intellect says, yes,
It's me she wants to stay with.
It's me she really loves.
She only needs to play with
This other one awhile.
And I must let it be:
Her body goes its way;
She gives her soul to me.
My head says, hey, I'm cool,
And I'm not going to lose her.
My gut says, shit, that bitch
Does nothing more than use her.
And when she comes home crying,
My gut says, Christ I'm dying.*

by Joan Rydbeck

M is for the million

*She has always been an old woman:
Rising to the occasion by falling asleep,
Responding to being called "four-eyes" by closing them all
and opening the fifth,
Remembering nothing of the little she learned,
Hard of hearing to prevent herself from becoming hard from hearing.*

*She has always been an old woman:
Coveting her vanilla cone for fear they'd take the other
30 flavors away next month,
Never getting beyond the salt and pepper stage
and into the fields of Italy or Spain,
Never sure "I love you, Mother" wasn't an apology,
Always certain that leaving her was a relief to me.*

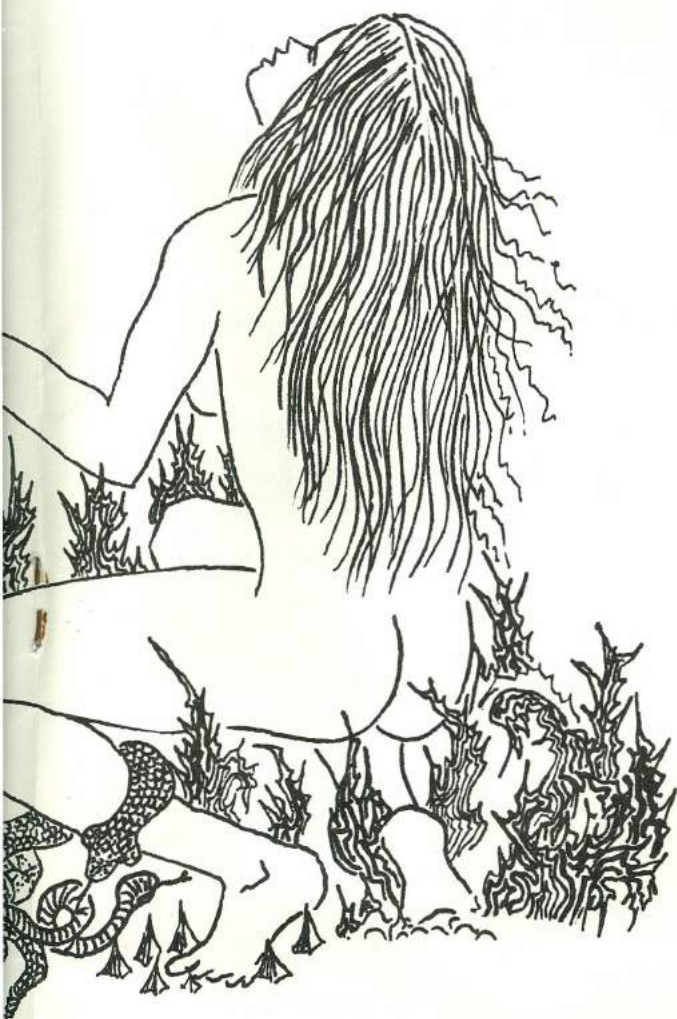
*I know how I've always wanted us to be
But, rock as I may, the chair does not move —
The carpet wears thin and sinks in parallel lines.*

*I am her only daughter, her grand daughter
Whom she and daddy made up one night when
Neither she nor he nor 2 sons nor fucking were enough
to keep them from knowing that they were dead.
So they made love and named it Susan:
Hebrew for Lily, English for female.*

*And they still make her up so that no one will know
What they tried to do twenty-six years ago
In their coffin, late at night, asleep.*

by Susan Kuhner

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LETTERS TO THE COLLECTIVE



Hello sisters,

I guess by way of introducing ourselves we can say that we're a couple of lesbian women, impoverished but determined to get together a feminist magazine here in London.

We'd like to get as much variety as possible into our first issue as one of our primary aims is to reach as many women as we can. We feel the movement over here is becoming more and more fragmented through the lack of communications — the few feminist publications there are tend to be ultra-straight.

Our problem is that we only have our own ideas and opinions to present which, inspired as they are, could get drowned in a sea of sameness. So, we're hoping you'll be able to offer us some help. We're not asking for anything specific . . . just news would be fine . . . whatever you can come up with would be very welcome. Our address is: 76 Southwell Road, London S.E. 5.

Write on sisters!

Jan & Pauline
'NATURAL WOMAN'

Dear Sisters,

We have had a tough time trying to get speaking engagements in colleges for Barbara Love and Sidney Abbott though we have sent out some ten thousand brochures which feature them as well as two-thousand individual flyers to the larger universities.

Part of the difficulty, of course, is their subject. And the fact that most of the lecture buyers at colleges are young men who are not exactly enthusiastic about lesbianism as an alternate lifestyle.

We feel that some suggestion from gay sisters on the campus or in nearby communities might have a salutary effect on the consciousness of the men in charge of student activities.

If your efforts result in an engagement for either of them, we will give you 10% of the fee for your organization. They each get \$500 (plus expenses) for their appearances. All we ask of you is to make the initial contact and refer it to us. We will do all the follow-through -- phone calls, contracts, travel arrangements, etc. Write to: New Feminist Talent Associates, 250 W. 57th St., New York, New York 10019. (212) 581-1066.

We do not try to sell them together as a team as their combined fee is usually too much for college budgets. However, if you do sell them together, we offer a reduced rate of 800 plus expenses.

We will all greatly appreciate your efforts.

Jane Field

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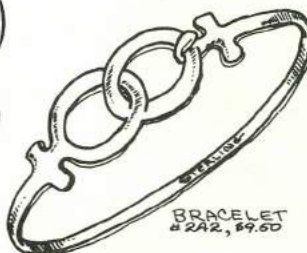
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pin #220, \$9.00
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SAN DIEGO

Job Discrimination Survey

Two San Diego women are doing research on job discrimination against lesbians for their master's thesis in social work. They are distributing a brief questionnaire and hope to gather information that will improve public awareness and understanding of this issue.

For information or a copy of the questionnaire to fill out, contact:

Kati Whitaker and Norma Ponce
School of Social Work
San Diego State University
San Diego, California 92115

BUFFALO

International Women's Day Program

Women staff members of WBFO are putting together a 20-hour radio program for March 8, International Women's Day. They would like to include tapes and letters from women's groups all over the country, telling about the activities of each group. Any group wishing to be included in the program should send a short tape to:

Marcia Alvar
WBFO
Buffalo, New York

NEW YORK

St. Vincent's Pledges End to Discrimination

St. Vincent's Hospital in Manhattan recently announced that it would hire people regardless of their sexual orientation. This announcement, which took place shortly after the City Council had shelved Intro 475 (the Gay Rights Bill), was considered to be the first such decree in the nation by a large health organization.

MARCH 1974

Cultural Events Galore

Lesbian Feminist Liberation recently hosted a series of panels on such topics as female transvestism, dyke separatism, monogamy, and feminist vegetarianism.

The Washington Square Methodist Church was the location for a number of feminist/lesbian events including a poetry reading by Rita Mae Brown to benefit the Iowa City Women's Press Collective. On New Year's Eve the church held a women's celebration, which included performances by the Womanspace Theatre and the lesbian group Lavender Jane (featuring songs by Alix Dobkin).

Even Town Hall went feminist with a January series of New York National Organization of Women programs displaying the varied talents of women. The programs included a concert by the all-woman rock group Isis, an evening with Anais Nin, a feminist panel, and an evening with Black women writers.

The Poetry Center of the YM-YWHA also sponsored a January series of Conversations with Women Writers, which featured Anais Nin and Ellen Willis.

Intro 475 Defeated--Again

For the fourth time in the past three years, the General Welfare Committee of the New York City Council has defeated Intro 475, a bill that would ban discrimination against gays in employment, housing, and public accommodations. The crushing 9-to-4 defeat showed that even when gay activists kept a "low profile" by not disrupting hearings as they had in the past, the bigots on the committee would not change their minds. At a planned "victory party" at the Gay Activists Alliance Firehouse, several gay organizations issued a bitter and angry statement denouncing "yet another example of the cynical indifference to human beings demonstrated by the City Council." Even outgoing Mayor John V. Lindsay deplored the action in a press statement.

A similar civil rights bill was vetoed in December in Columbus, Ohio, by Mayor Moody.

Amazon Media Project

Amazon Media Project will present a program of video tapes and films by women on March 21 at 8 pm at the Global Village, 454 Broome Street, New York City. ▲

EVELYN HOOKER SPEAKS

Dr. Evelyn Hooker, a leading authority on homosexuality, spoke to Lesbians on January 15, at a private home in Santa Monica.

Dr. Hooker was attempting to clear up a misunderstanding that came up at a lecture she gave for a U.C.L.A. Human Sexuality class on male homosexuality. "Feminists in the class thought she had an unfair bias toward men," explained Mary Crane, who organized the meeting.

About forty or fifty women gathered in the large livingroom, sitting on the floor when chairs ran out. Dr. Hooker, a large, comfortable woman, sat among her audience, speaking in long, thorough sentences polished and sharpened by academia. Her warm, patient face reminded some of Gertrude Stein.

"I don't think men are more interesting than women," Dr. Hooker denied. "But from embryological development onward, psychosexual development for men is fraught with complications and hazards. Men die younger, they are subject to

more diseases. It's more complicated to develop a male than a female: Nature starts out to make a female," and after a certain point genetic males change over.

"Because a man, in sex, *must* take an active role (as opposed to a woman, who may remain passive), there's more pressure on him."

(editor's note: Despite our respect for the work she has done, we strongly disagree with this stereotyping of women as passive and men as active sexually. Most psychologists have now repudiated the "lag in maturation" theory of homosexual development. What Ms. Hooker seems to be proving with these comments is that men are weaker, not more complicated or more interesting than women.)

Several sisters objected to her implication that heterosexuality is "normal" development. Dr. Hooker replied, "Homosexuality is a variation, not a

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Evening Services 7:30 pm

HELP Center
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373 North Western Avenue

Suite 211 462-0916



deviation. It does not imply a question of normal or abnormal; it's non-judgmental."

Another woman objected to research on the cause of homosexuality, saying that the cause is insignificant in view of all the work that needs to be done in other fields to gain widespread acceptance of homosexuality as a lifestyle.

"But I am a scientist," Dr. Hooker objected, "and to a scientist anything is significant and interesting." Indeed, Dr. Hooker is a scientist. She works with proof, surveys, facts, objectivity.

At the same time she shows a great concern for the human aspects of her work. "Science should only be used for the alleviation of the suffering of mankind." She was very sensitive to feelings; she was hesitant in discussing roleplaying: "I don't know what kind of language will offend you."

Talk covered the role of hormones and other biological factors in causing homosexuality, the preponderance of research on male homosexuals, the great difference between lesbians and gay men. As the evening wore on, the talk became more political: "basic bisexuality" was questioned, and the need for

more gay researchers working with gays was emphasized.

Dr. Hooker was the first to do significant research on homosexuality. She insisted that gays are normal people, and she took a lot of abuse for that. As director of the President's Task Force on Homosexuality, she headed 15 other psychologists from 1967 until the group was disbanded two years later. They had no budget, could not do research themselves; their conclusions were ignored. They found that homosexuals are normal people, and recommended that laws be changed to accord with the Model Penal Code, i.e., that policies of social, legal and job discrimination be changed.

(Reprinted from *Sister* Feb., 1974) ▲

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"Another American woman just now swam in from France. Her husband was carried from the boat suffering from cold and exposure. She has two children, the smallest, a girl, who is swimming over tomorrow. Yours for revised edition of the dictionary explaining which is the weaker sex."—Will Rogers, commenting on the *Channel swims by women*, 1926

could use to convey the sense of "straightness." The road to liberation is not straight!

(8) **FREEDOM IS THE ISSUE:** Laws against gay love, marijuana, prostitution, & abortion are all undemocratic attacks on the right of all peoples to control their own lives & bodies. They are attempts to impose on us moral values we reject. All are "crimes without victims." All are "invasions of privacy."

♀ ♀ ♀ ♀

Let's bring our analysis down home a little & talk about the actual effects of "decriminalization," & ultimately, of "legalization."

Northern sister Oregon recently reduced penalties for possession of a small stash (under an ounce) to a semi-crime, a violation, like a traffic ticket. If the '74 California reeferendum passes, grass will be utterly legal--provided you're 18 or older, don't smoke in public, don't "commercially distribute" it, & build a fence around your crop. (If you continue to buy it,

you're legal but the seller could still be liable to sentences much harsher than what Agnew got. If you buy it from your kids, you'll be contributing to their delinquency, but you might already be doing that anyway.)

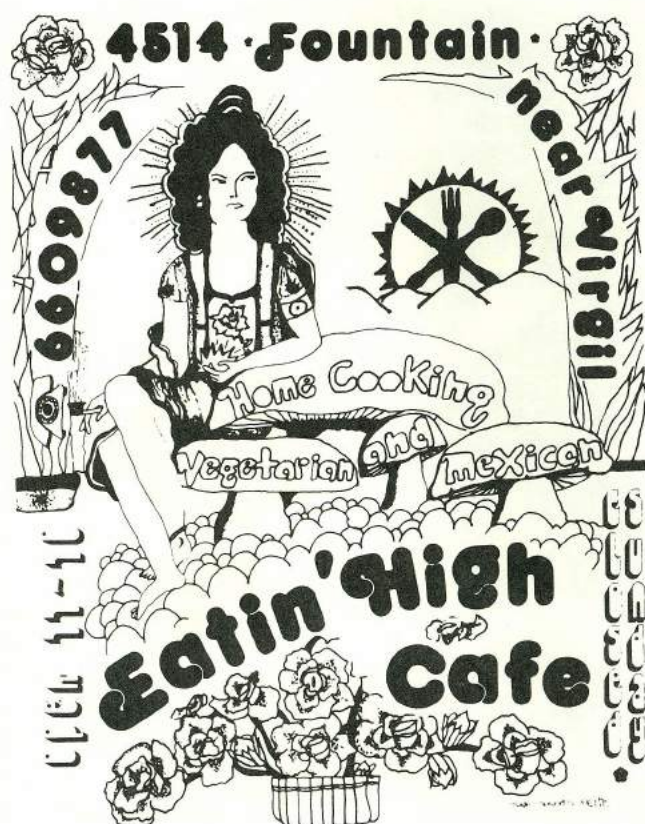


More & more people & essentially straight institutions (like the National Bar Association, the National Education Association, the American Medical Association Committee on Alcohol & Drug Abuse, & Nixon's very own Commission on Drug Abuse that came out for "decriminalization") are beginning to recognize the basic civil liberties nature of using marijuana.

Most of us now working for decriminalization have legalization as an eventual goal. Under "decriminalization," as in the M.D.A. of '74, laws against "commercial distribution" would be much harder to enforce, since dealers couldn't be busted for simple possession. Anyone could grow their own (& enough to share with friends), in their homes or in fenced yards. As a result, the market price for reefer would go way down for those who still bought it.

Looking further into the future, spouse marijuana was as legal as tobacco. Since marijuana is cheaper to produce than tobacco, legal weed would cost less than tobacco, even if the government put the same huge taxes on it. The ounce that now costs us \$10-15 would go for about 1/10 of that, with most of that going to rich bureaucrats in Washington & to big business (big-busy-mess). That way, our bread goes to institutions where there's not a head in the whole bunch! If we wanted to cut out the rip-off completely, we could grown our own. (It's easy to grow, indoors or outdoors. And it's generally better weed than is available commercially, the female plant being notoriously delicious.)

Smoking marijuana (or anything else) isn't so good for the lungs. Eating cooked grass gives a better turn-on without hassling our breathing. But,



unfortunately, that takes more grass to get high, & with present prices, the average head is forced to smoke. Under "decriminalization," even if we still bought our weed, we could afford baked marijuana instead of roasted lung.

Marijuana is fortunately not addictive & not known to cause any disease or disorder, making it better than tobacco or alcohol in both ways, in addition to being funner & mellower for lots of people, more sensual for lovers, plus enhancing the creativity of cartoonists, singers, writers, dancers, creative thinkers, & other artists.

Marijuana-users shouldn't have to go to jail or pay a fine or stay in the closet or be a certain age or pay a tax or pay tribute to rich men thru big profits. But even under "decriminalization," we'd be much freer to turn on than we are now. Grass would seem much more legitimate to the average person, leading to many of them turning on too. Everyone doing weed would get better & healthier highs at less expense & a lot less paranoia.

These are just a few of the many reasons to join in with us to get a reeferendum on the California ballot, & if you're a woman into weed, there's now an organization you might wanna relate to.

Weed-identified women recently met here in Los Angeles to rap about forming a group called WOMEN FOR WEED. We have decided to work as an autonomous women's organization in support of the 1974 California Reeferendum, & the weed liberation movement in general.

Being an independent organization will enable us

to develop ourselves & our contribution to the movement. Our experiences as women in mixed groups in a male-dominated society has taught us something: men cannot be trusted to let women run our own matters in our own way.

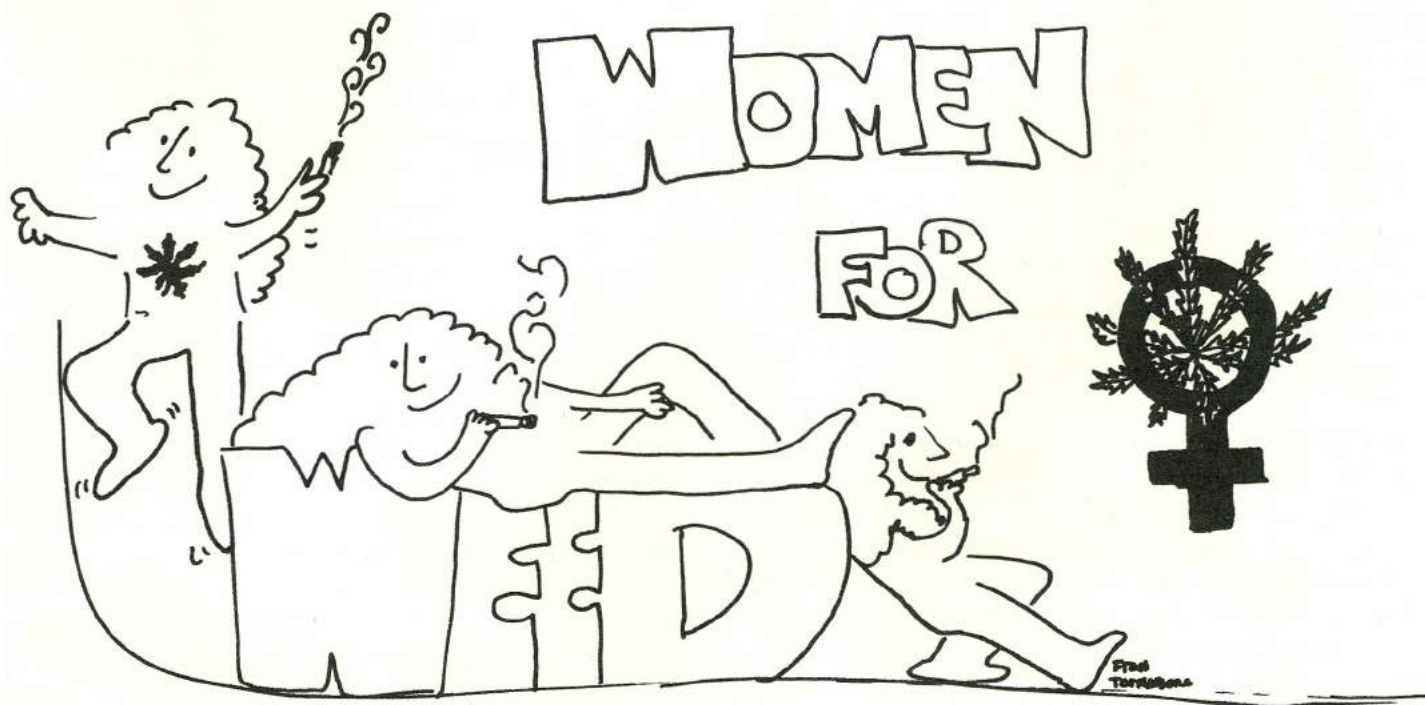
The first W-4-W meeting produced a symbol--the female symbol with weed growing wild inside the head of the symbol (thnx to nancy of pasadena for that idea).

We are soon coming out with a high-humored button (designed by fantasizing fran from Berkeley) & 2 cartoon bumper-stickers are ready to order (grassias to c.c. for the groovy graphics) to get out the women-for-weed word. Send 15c per button & 25c per bumper sticker, plus 25c or more donation, to W-4-W, c/o sudi, 4609 1/4 Marmion Way, L.A. 90065.

We're also talking about the possibility of organizing a mass benefit women's concert, inviting all female artists to donate their talents to the cause of fun & freedom. The concert could be called "Weed, Women & Song." We'd love to hear from any interested sisters.

We consider ourselves a grass-roots movement. Any woman or group of women, anywhere, is welcome to join in & help carry out these ideas & think up others. Up-front-weed-women, give us a buzz at 213-227-0574.

*WOMEN FOR WEED UNITE!
WE HAVE NOTHING TO LOSE
BUT OUR STRAIGHT HEADS. ▲*



LESBIAN DEBUTANTE

A Plea For Information

Sisters, we have been remiss in one aspect of our duty: nowhere in our growing volumes of Lesbian literature have we any definitive formulation of the proprieties of coming out. Since this is perhaps the most important move in a Lesbian's life, our lack of any handy guidelines to the process seems an appalling oversight. Mothers are, after all, reluctant to offer their daughters any instruction in such niceties; any other possible sources of education, i.e., heterosexual literature, have until recently seemed to doubt the Lesbian's very existence and thus make no helpful mention of the subject.

This then is a plea for a little Lesbian etiquettology, for a bit of attention to the amenities of the Lesbian debut. In the interest of encouraging some woman-identified Amy Vanderbilt to take up her magic pen and educate us, we offer here a few preliminary remarks on the subject. We might call our considerations a "Prolegomena to the Handbook for Incipient Lesbians" or "Introduction to Lesbianique: Its Purpose and Method in an Alienated Society."

At the outset we must remind ourselves that the term "coming out" is not without some ambiguity. In Ancient Americanese, the term meant only one thing: the initial act of sexually committing love with another woman. While we could here catalogue the preconditions, the mindsets, and even the actual physical techniques explored by Lesbians through the centuries, such a recitation seems the task of more extensive analysis.

Nor can we fully examine here a second meaning of the term, what might be called "coming out emotionally." Coming out in this sense involves a woman's self assertion, even if no sexual act ever testifies to it, that she is emotionally a Lesbian, that she has feelings for women that she "should" have only for men, that women and not men are her priority in terms of her time, her energy, her commitment. *The Debut Handbook* (or *Growing Up and Liking It*, as it might fittingly be entitled) will have to spend considerable time on this interpretation of the term, since lurking behind the question of "emotional" coming out is the deeper question, "What is a Lesbian anyway?" Thus involved is the whole issue of "Lesbianism and/or feminism?" And that's where things get a little dangerous, don't they? not just because of the history of Lesbian-baiting that so many women's movement groups have endured,

but because with the asking of this question, every woman has to take a peek inside herself. Gasp. So, attention to this kind of coming out may constitute the heaviest part of the etiquettal study.

The third and most recent connotation of the term "coming out" demands immediate attention. This is the "public" meaning, the revealing-for-all-of-the-others-to-see-just-what-it-is-that-really-is-me. This use of the term has its fullest expression in gay pride or in the current atmosphere of liberation. It finds its roots, however, deep in the psyche of every Lesbian -- or we should say, deep in the psyche of anyone who resists hypocrisy, game-playing, or schizophrenia. The desire openly to be who-one-is without fear of incarceration, social degradation, or deprivation of livelihood seems suspiciously "human" as opposed to just "Lesbian."

We have to note also in passing that -- as in the case of debuts in general -- there should in the first place be no need for any woman to have to announce who she is or what she intends to continue to be. There is little need for her choice of lifestyle to be of concern to anyone other than the woman or women to whom she commits herself. But then, real needs have unfortunately never been an American priority, either of our founding fathers or of their heirs. And the social issues of the '70's will continue to call Lesbians to speak out, to come out, to confront the dominant male-made values with heretofore hidden Lesbian values. Anything short of such confrontation, the call will imply, is one of two things: (1) a perpetuation of repression or (2) a self-deceiving gloss-over attitude that talks about "peopleness" or "human beings" (as if in the real world everyone -- particularly men -- believed in "peopleness" or in "human beings").

Coming out in this public sense raises different questions for different types of Lesbians. (We must submit to "typing," sisters. After all, with the butch/femme stereotypes so rapidly disappearing from the scene, that division must be replaced with some other stratification. Rhetoric abhors a typelessness.) Type No. 1, then, is the Lesbian who has found her sisters through the gateway of political consciousness. To her Lesbianism has never been a heavy oppression but is rather a glorious discovery that somehow offers an alternative to a hopelessly inhuman and oppressive male system. This Lesbian often has no job to lose, since she has dropped as far

out as is personally possible for her. Moreover, she has very little political rapport with those to whom her Lesbian lifestyle might prove an embarrassment or a deep hurt, and thus coming out constitutes the least of her problems. In the kindly and sisterly humor of the movement, she is often called the "nouveau" or "instant" lesbian, a label that she shares with her sisters of Type No. 2.


The Lesbian of Type No. 2 rejects the birds-and-bees folklore, knowing it to be simply not enough. She views Lesbianism as a natural extension of her sexuality, and she often understands that sexuality to be expressed not just in bed but in dress, in movement, in speech, in the entire personality. More often than not, the question of bisexuality and not the question of coming out presents the greatest problem to this Lesbian. Indeed, "bisexual" can become a label she applies to herself, thus rendering less heinous the revelation that she enjoys sleeping with women, since she clearly also enjoys that activity with men. The liberal or hip culture sees her as not having gone quite all the way out onto the lunatic fringe.

Understandably, coming out seems to call forth greatest agonies among Lesbians of Type No. 3, that is, women who have known of and probably acted

upon their sexual preference for years, who have struggled within the system to achieve some respectability even while playing by male rules. They are, by our same kindly rhetoric, the "hard-core card-carrying" Lesbians, surviving in vast numbers all across this great nation of ours in closets of varying degrees of darkness.

It is to Type No. 3 that we would expect the bulk of coming-out discussion to be devoted, particularly since the public's growing awareness of the existence of Lesbianism must cause no little threat to this Lesbian's hard-earned security. While she may utter a muffled cheer at the increasingly loud proclamations that "gay is good," she must as well register another unit or two on her paranoia chart, for she knows that straight ears can also hear the proclamations and that straight eyes will be looking with more and more straight-laced suspicion at any deviation from straight behavior. It's a sad commentary on our society that unfortunately some very straight, very un-Lesbian, unmarried women will also bear the pressure of the straight world's suspicions.*

Already a host of questions suggest themselves for Type No. 3's coming out etiquettology. For instance, the closeted and often older Lesbian asks:



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1. Is there a way to come out gradually or do I have to do it like the Second Coming with two-inch high headlines on our weekly paper's front page?
2. If I come out, how do I continue financially to support my life-long habits of eating and being sheltered from the weather?
3. How can I protect my friends--both the "innocent" and the "guilty" women--from the insidious stigmatization that will invariably fall on them when my own lifestyle is public knowledge? (Perhaps a mimeographed disclaimer that I can hand out in my home town that says, "I am a Lesbian, but Susie and Edna and Geraldine and Elizabeth and my bridge partner and the mayor's wife, etc., are not.")
4. How do I prepare my family--like my sister who is maybe a past Miss America or like my father who is maybe running for governor?
5. How do I deal with the heterosexual couples who have been my acquaintances when the vibrations change from "suspicious wives" to "suspicious husbands"?
6. Can I expect men's sexual overtures to subside into sighs of resignation and regret? Or will I have to deal with threatened male egos that become obsessed with making a "real woman" of me?

So, sisters, from just these few preliminary considerations we can discover the vast need for well-documented and earnestly researched standardization of tips on the matter of the Lesbian debut. How can we hope to personify new directions for social change, how can we expect to be the wave of the future if we have no rule book, no aids to the decencies of the process itself? Let's do it right, sisters. After all, we would not want to be thought deviant from or ignorant of the ancient and honorable rite of a woman's proper introduction to society.

*As in any stratification, our three types of U.S. Lesbian of the 70's are not mutually exclusive, alas. Doomed ultimately to oblivion like the butch/femme distinction, our trichotomy blurs at its edges, presents a host of exceptions. There are women who fall into Type No. 2 who may move into the political consciousness of No. 1 or who still maintain establishment jobs like No. 3; and it is conceivable (though with difficulty) that a woman of Type No. 1 might be forced back into the closet to live like Type No. 3 or that she might suddenly discover some potentiality in the bisexuality of No. 2, etc., etc., etc. ▲

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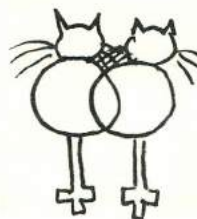
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subscription \$5, 20 issues \$10. GAY NEWS,
19 London St., London, W.2, ENGLAND

WHERE IT'S AT . . .

ARIZONA

TUSCON (area code 602)
Women's Center
 912 E. 6th St. Tuscon, AZ 85605
 Phone: 792-1929, Hours: 1-3pm, 7-9pm M-Th
 - Lesbian Feminist Study Group
 Wed. 7:30 pm
 - Lesbian Coffeehouse - Desert Dykes of Tuscon (DDT)
 Fri. 8:00 pm
 - Health and Self-help Classes

Antigone Books
 415 N. 4th Ave Tuscon, AZ 792-3719

CALIFORNIA

BERKELEY (area code 415)
Gramma Books-Periodicals
 2509 Telegraph Ave., Berkeley, CA 94704, 841-9744
LOS ANGELES (area code 213)

Chicana Center
 4th & Boyle Ave, Boyle Heights, Los Angeles, 268-4141
 2661 S. Pasadena Ave, Lincoln Heights, Los Angeles,
 223-1236

Counseling
 Bernice Augenbraun, 479-6349
 Radical Feminist Therapy: Judy
 Freespirit, 829-4165; Davina, 370-1043

Crises Line
 748-1904

Dignity of Los Angeles (gay Catholics)
 P.O. Box 6161, Los Angeles, CA 90055

Gay Community Services Center (GCSC)
 1614 Wilshire Blvd., Los Angeles, CA 90017, 482-3062
Gay Mother's Information
 Anne Hensley, 828-6395

Gay Sisterhood

UCLA Women's Resource Center, 90 Powell Library,
 405 Hilgard Ave., Los Angeles, CA 90024, 825-3945,
 (10:00 to 5:00 daily)

Gay Students Council
 P.O. Box 2971, Culver City, CA 90230, 461-8228

Health Care

Feminist Women's Health Clinic

746 S. Crenshaw Blvd., 936-7219 (self examination,
 pregnancy screening, and abortion referral) Call for
 appointment (run by feminists) Free, donations
 accepted.

Women's Gynecology Clinic

1614 Wilshire Blvd., Los Angeles, CA 90017, GCSC,
 482-3062 (open Tues. & Thurs. nights. Free.
 Volunteers and donations needed.)

Hotline

GCSC 482-3062 (24 hours)

Legal Aid

GCSC, 482-3062

Alan Saltzman (attorney), 461-3464

Lesbian Activist Women

1614 Wilshire Blvd., Los Angeles, CA 90017, call
 934-6593 for information

Lesbian Research Information

Sharon Raphael, 482-3062 or 732-0860

Metropolitan Community Church

373 N. Western Ave., Los Angeles, CA, 461-2212 (24 hour
 hotline, MCC Crisis Intervention Center)

National Organization for Women (NOW)

8864 W. Pico Blvd., Los Angeles, CA 278-0680 or 278-0286

Personal Services

Jobs, etc., 748-0123

Sisterhood Bookstore

1351 Westwood Blvd, Los Angeles, CA 477-7300

Womanspace

11007 Venice Blvd., Los Angeles, CA 90034 (art, culture,
 discussion) Call 838-9669 for information.

bar guide

ARTHUR J'S F-W/M
 1110 N. Highland, Hollywood, 465-9550

BIG BROTHERS B-D-J W/M
 1616 W. Washington, Venice

BIG HORN L-D-J-W
 4882 Lankershim, No. Hollywood, 980-9625

BLA BLA CAFE (R)
 11059 Ventura Blvd., No. Hollywood 769-8912

THE CLUB LM-L-B/W-D-F-W/M-Afterhours J
 8947 National Blvd., 1 blk E. of Robertson, Beverly Hills
 (formerly Bacchanal 70) 836-9571

DAILY DOUBLE B-D-J-F-W Tues.-M; Weekend-LM
 3739 E. Colorado Blvd., Pasadena (1 blk east of
 Rosemead) 449-8271

DANIELS B-W-W/M-F
 6776 Hollywood Blvd., Hollywood, 464-0667

DOVES COVE B/W D-J-W
 5813 Washington Blvd., 935-5291

FOX B/W D-J-W
 11150 Burbank Blvd., No. Hollywood (formerly
 Pacesetters) 980-9657

HAPPY HOUR B-D-J-W
 12081 Garden Grove Blvd., Garden Grove 537-9079

HIALEAH HOUSE B/W LM-D-W
 8540 Lankershim Blvd., No. Hollywood, 767-9334

LLOYD'S LM,J-E-L-F-W/M

739 N. LaBrea, Hollywood, 933-9293

LOVE INN B/W J-D; E-Weekend W/M
 10700 Vanowen, No. Hollywood, 769-9215

MERRY-GO-ROUND W-B
 111 N. Harbor Blvd., Fullerton, 525-9328

OXWOOD INN L-D-J-F W/M
 13713 Oxnard (at Woodman) 787-9927

PINK ELEPHANT SALOON L-D-J-F W/M
 2810 Main St. Santa Monica, 399-9579

PROUD MARY'S
 12692 Garden Grove Blvd., Garden Grove
 (714) 534-9329

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 6280 Yucca, Hollywood, 462-0266

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 10448 Ventura Blvd., No. Hollywood, 769-9858

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 221 State St., Santa Barbara, (805) 965-4410

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 6630 Lankershim, No. Hollywood, 765-9339

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D-Dancing

LM-Live Music

J-Juke Box

F-Food

W/M-Women and Men

W-Women

OAKLAND
A Woman's Place Bookstore
5251 Broadway, Oakland, CA

ORANGE COUNTY (area code 714)

Feminist Women's Health Center of Orange County
429 So. Sycamore St., Santa Ana, CA 92701,
Hotline 547-0327, Office 836-1941

Lesbian Feminists of Orange County
686 South Coast Highway, Laguna Beach, CA 92651
494-7877, Meetings Thursday 8:00 pm

REDLANDS (area code 714)

Lesbian Rap Group
YWCA, Olive St., Redlands, 825-9308 or
792-5512 (meetings Fridays 8:00 pm)

RIVERSIDE

Riverside Womens Center, Lesbian Rap Group
4046 Chestnut, Riverside, CA 862-1828
Friday evenings at 8:00

SACRAMENTO (area code 916)

Gay Community Services Center
1730 17th St. Sacramento, CA
Gay Counseling & Information Service
c/o Barbara Bryant, YWCA, 1122 17th St., Sacramento,
CA, 442-4741

SAN DIEGO (area code 714)

Dignity of San Diego (gay Catholics)
P.O. Box 19071, San Diego, CA 92119
24 hour Hotline: (714) 448-8348

Gay Information Center
263-1411

Lesbian Feminists
c/o Pat Cluchet, 1630 19th St. San Diego, CA 92101, 232-1914
Tres Femmes
P.O. Box 8205, San Diego, CA 92101, 735-7400

SAN FRANCISCO (area code 415)

Gay Liberation Book Service
P.O. Box 40397, San Francisco, CA 94140, (send for free
list of books, periodicals, posters. Much material by gay women)

S.F. Daughters of Bilitis

1005 Market St., San Francisco, CA 94103

SANTA MONICA (area code 213)

Crisis Intervention Center
West Bay MCC, 643 Rose Ave., Venice, CA, 399-8088
West Bay Metropolitan Community Church
(Bonnie Daniel, Pastor, 1245 4th St., Santa Monica, CA
392-8151 (Sunday services, 2:00 pm)

COLORADO (area code 303)

BOULDER

Boulder Women's Center
9th & Arapahoe, Boulder, CO 80302, 449-1590

Lesbian Resource Center
University Memorial Center, Room 185, Univ. of
Colorado, Boulder, CO 80302 443-2211 ext. 8567

DENVER

Denver Lesbian Center
1895 Lafayette, Denver, CO 80206, 573-6604

GEORGIA

ATLANTA (area code 404)

Atlanta Lesbian Feminists Alliance
P.O. Box 7684, Atlanta, GA 30309, 524-3192

ILLINOIS

CHICAGO (area code 312)

Dykes Express
c/o Nancy Boothe, 2916 N. Burling, Chicago, ILL 60657
(lesbian message posters)

Gay Social Work Task Force
P.O. Box 5317, Chicago, ILL 60680, 791-1464

Lavendar Women
P.O. Box 60206
1723 Devon, Chicago, ILL 60660

Lesbian Liberation
c/o Lincoln Park Presbyterian Church
600 W. Fullerton, Chicago, ILL 60610

KANSAS

LAWRENCE (area code 913)

Gay Women's Caucus
c/o Women's Coalition, Student Activities Center,
University of Kansas, Lawrence, KS 66044

MASSACHUSETTS

BOSTON (area code 617)

Daughters of Bilitis
419 Boylston St., Room 415, Boston, Mass, 02116,
262-1592

MISSISSIPPI

Gay Counseling & Educational Projects
Contact: Anne de Bary, Mississippi Gay Alliance,
P.O. Box 4470, Mississippi State Univ., MS 39762
(601) 323-9699

MISSOURI

KANSAS CITY

Women's Liberation Union Center
4138 Tracey, Kansas City, Missouri

ST. LOUIS

Women's Coffeehouse
c/o Moonstorm, P.O. Box 11983, Wellston Station,
St. Louis, MO 63112

NEW JERSEY (area code 201)

Daughters of Bilitis
P.O. Box 62, Farwood, NJ, 07023, 674-1111

Lesbian Mother's Union

P.O. Box 514, Maple Wood, NJ 07040

NEW YORK CITY (area code 212)

Church of the Beloved Disciple
348 W. 14th St, New York, NY 242-6616

Eulenspiegel Society (S&M)
P.O. Box 2783, Grand Central Station,
New York, New York 10017

Gay Older Women's Liberation (GOWL)
c/o Women's Liberation Bldg 243 W. 20th St
New York, NY

Gay Synagogue
300 9th Avenue, New York, NY 691-1066

Gay Women's Alternative
c/o Universalist Church, 4 West 76th St.,
New York, NY 10024, 662-5109

Lesbian Activists at Barnard (LAB)
McIntosh Center, Rm 106, 3001 Broadway
New York, NY 10027

Lesbian Feminist Liberation
P.O. Box 243 Village Station, New York, NY
Meetings at GAA Firehouse, New York, NY

Lesbian Food Conspiracy
Women's Liberation Bldg., 243 W 20th St.
New York, NY 691-1860

Lesbian Lifespace
c/o Women's Liberation Bldg. 243 W 20th St.
New York, NY

Lesbian Switchboard
P.O. Box 929 Madison Square Station

N.O.W.
47 E. 19th St., New York, NY 10013, 674-8950

PENNSYLVANIA

PHILADELPHIA (area code 215)

Lesbian Hotline, Women's Liberation Center
4634 Cester Ave, Philadelphia, PA 19143, SA 9-2001

Task Force on Gay Liberation
c/o Barbara Gittings, P.O. Box 2383, Philadelphia, PA 191

TEXAS

DALLAS (area code 214)

Dallas DOB
P.O. Box 5944, Dallas, Texas 75222, 824-0770

Lesbian Resource Center
P.O. Box 5944, Dallas, Texas 75222, 824-0770

HOUSTON

Montrose Gaze Community Center
504 Fairfax, Houston, Texas 77006

WASHINGTON

SEATTLE (area code 206)

Feminist Coordinating Council
YWCA, Room 206, 5th & Seneca, Seattle, Wash. 622-4077
Gay Women's Resource Center
University YWCA, 4224 University Way, N.E., Seattle,
WA 98105, 632-4747, ext. 3

It's About Time - Feminist Bookstore & Collective
5502 University Way N.E., Seattle, Wash 98105,
LA 5-0999

WASHINGTON, D.C. (area code 202)

Gay Switchboard
Community Building, 1724 20th St., N.W., Washington, D

(See "Where It's At" for phones and addresses)

MONDAYS **LEGAL COUNSELING:** 5:00 to 7:00 pm, Gay Community Services Center (GCSC)
 call for appointment
RADICAL THERAPY: 6:30 to 8:30 pm, drop-in rap, Westside Women's Center
SELF HELP CLINIC: 7:30 pm, Westside Women's Center

TUESDAYS **ALCOHOLICS TOGETHER:** 8:00 pm GCSC
GAY AWARENESS RAP (for women): 8:00 pm GCSC
LESBIAN MOTHERS RAP: 8:00 pm, GCSC
TIDE COLLECTIVE: 7:30 pm. All sisters who want to help are welcome.
 373 N. Western, Room 202, Los Angeles, CA 467-3931

WEDNESDAYS **GAY AWARENESS RAP (mixed):** 1:30 pm GCSC
LESBIAN FEMINISTS: 7:30 pm Westside Women's Center
RADICAL THERAPY: 6:30 to 8:30 pm, drop-in rap, Westside Women's Center

THURSDAYS **GAY LAW STUDENTS:** 9:30 pm GCSC
WOMEN'S GYNECOLOGY CLINIC: 7:00 to 9:00 pm, GCSC
WOMEN'S EVENING: 7:30 pm GCSC

FRIDAYS **GAY SISTERHOOD:** 7:00 pm, UCLA, Powell Library 90, Coffeehouse follows
 at 9:00 pm
GAY YOUTH (under 21): 7:30 pm, GCSC
GOOD TIME HOUR: (Gay Women) 8:00 pm, Westside Women's Center
SABBATH SERVICES: 8:00 pm Metropolitan Community Temple
WOMEN'S NIGHT: Women's Building,

SUNDAYS **CHURCH SERVICES:** 10:45 am and 7:30 pm, Metropolitan Community Church
GAY WOMEN'S CONSCIOUSNESS RAISING: 4:00 pm GCSC
WOMEN'S UNION MEETINGS: (Every other Sunday) Call 665-7465 for
 information

NIGHTLY	LESBIAN SWITCHBOARD 5 to 10 pm, 741-2610 for information and rap
MONDAYS	LESBIAN FEMINIST LIBERATION, 7:30 pm, general meeting, GAA Firehouse, 99 Wooster IDENTITY HOUSE, 6 - 10 pm, walk-in and short-term counseling, referral service, come-out groups, FREE GAY OLDER WOMEN'S LIBERATION (GOWL), 8 pm, Women's Liberation Bldg.
TUESDAYS	WESTSIDE DISCUSSION GROUP, 8 pm (first and third Tuesdays), women's night LESBIAN FOOD CONSPIRACY, 5:30 to 7:30 pm, Women's Liberation Bldg.
THURSDAYS	GAY WOMEN'S ALTERNATIVE, 8 pm, Speakers, socializing, nonpolitical group for women over 30. MATTACHINE WOMEN, 6 pm, Game Night-bridge, scrabble, checkers, etc. NATIONAL ORGANIZATION FOR WOMEN, 7:30 pm, general meeting
FRIDAYS	LESBIAN DANCE, 9 pm every other Friday (Jan 11 & 25), Sponsored by LFL, GAA Firehouse GAY SYNAGOGUE, 9pm, Services and Oneg Shabbat
SATURDAYS	IDENTITY HOUSE, (see Monday for details)
SUNDAYS	IDENTITY HOUSE, (see Monday for details) LESBIAN ACTIVITIES, 2 pm, sponsored by LFL at GAA Firehouse CHURCH SERVICES, 2 pm Church of the Beloved Disciple; 7 pm Metropolitan Community Church EULENSPIEGEL SOCIETY' S&M, 6 pm, Church of the Beloved Disciple, General meeting. NY RADICAL FEMINISTS, 8 pm general meeting, Women's Liberation Bldg (first Sunday of every month)